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conscious communication. Here in the development of self-conscious personality there lies the distinctive mark of culture. And in the stage of religion we find the deeper self-consciousness which brings us face to face with the eternal realities. This deeper consciousness of the self, that exists in religion, demands that there shall be a perfection of human freedom and individuality, not only in relation with other human persons, but also in a conscious communication and fellowship with a being who is vastly more significant and personal than our human selves. "In religion," concludes the writer, "individualism seeks that infinity of personal knowledge and personal love which is expressed in the love of God."

U. K.

"The Essence of Christianity and the Cross of Christ" (B. B. Warfield, in *Harvard Theological Review*, VII, No. 4 [October, 1914], 538-94).

In the above-mentioned article Professor Warfield engages in a lengthy criticism of contemporary theories of the essence of Christianity and sets forth his view of the nature of the Christian religion. The current definitions of the essence of Christianity, which the writer criticizes and rejects, are those of Macintosh, Harnack, Loisy, and Troeltsch. In short, those views of the Christian religion held by the so-called "liberal" theologians are inadequate and unsatisfactory from the standpoint of his own theory. The cross of Christ, according to Professor Warfield, epitomizes the essence of Christianity. Christianity, in other words, is a redemptive religion which has retained this characteristic throughout all its history. It is, to quote his words, "that particular redemptive religion which brings to man salvation from his sin, conceived as guilt as well as pollution, through the expiatory death of Jesus Christ" (p. 589; cf. his article, "Christless Christianity," *Harvard Theological Review*, V, 462-64).

U. K.

"God as the Common Will" (H. A. Overstreet in *Hibbert Journal*, XIII, No. 1 [October, 1914], 155-74).

Psychological and sociological treatments characterize many of the recent discussions on matters of religion. In this article Professor Overstreet endeavors to formulate a conception of God in accordance with certain presuppositions of the modern democratic philosophy of the state. The treatment of the subject is prefaced by a review of the three following political theories. The first type of political theory as expressed by Bentham, Mill, and Spencer regards government and law as of the nature of restraint imposed upon individuals from without against their will. The second type, that of Hobbes, conceives of the state as a real unity of individual wills whose surrendered rights are vested in Leviathan, the Sovereign Person. The third type is one held by Rousseau, according to which the state is the essential will of the citizens, a Common Will which is greater than the sum of isolated individuals, ministering to the good of the individuals.

The religious theories, analogous to the first two political theories, are found in the conception of God as a being who places limitations upon individuals from without and as a father, a supreme individual Person governing the affairs of the universe. In political theory, the writer points out, we have passed from Hobbes to Rousseau; from the theory of Leviathan, the Prince, to that of the Sovereign Common Will. A question is whether we are to look for the same advance in religious theory, an advance from the view of God as the sovereign Monarch of the world to the theory,